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AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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UNITARIAN EXPOSITOR—No. VI.

We proceed in this number to the examination of those texts in which the appellation, God, is commonly, as we think, erroneously understood to be applied to Christ. Those which stand foremost, as well for their intrinsic difficulty, as for the importance assigned to them by Trinitarians, are found in the introduction of St. John's gospel. We are not sure that the explanation which we think satisfactory will approve itself to those who are not conversant with theological discussions, or that we can make ourselves perfectly intelligible to them upon this much agitated passage. We shall attempt, however to be perspicuous and brief.

In order to understand the meaning of the apostle in these texts, some knowledge is requisite of the philosophical theology, not of the poor who first believed the gospel which was preached unto them, but of those who embraced Christianity at a somewhat later period, who were deeply infected with the pride and the prejudices of a heathen philosophy, and who laboured to assimilate and incorporate into each other things so very unlike in their nature as Christianity and Platonism, or Gnosticism. It is necessary to know, that there were some who called themselves christians, and who thought themselves philosophers, who held as a part at once of their religious and philosophical tenets, that there was a class of beings possessed of distinct and separate existence, which were, to use something like their language, *emanations* from the Supreme Being; and some, who esteeming matter a source of evil alone, and intending to honour their master, denied that he had a body, and asserted that he took upon him merely the resemblance of one. They gave the names of *logos*, *light*, *life*, and many such, to individuals of this class of existences, and traced their descent one from another in endless genealogies, which were very probably those which were reproved by St. Paul, and which certainly deserved to be styled "profane and vain babbling, and oppositions of science falsely so called." Those Christians who held such opinions as we have here mentioned, were called Gnostics; but there were others, who without going into all the extravagances of this sect, agreed with them in regarding the Logos as a being distinct from God, and in confounding the character and properties of this being, with the person of Jesus Christ. These were the Platonists.

A knowledge of these facts will serve to explain, and we think this alone will point out, in what manner the apostle was led to that remarkable use of language which is found in the commencement of his gospel; and when these fantastic notions have become as familiar to us as they were to many of the cotemporaries of St. John, we shall probably have little difficulty in perceiving that in this passage, he designed to enforce several plain and simple truths in opposition to doctrines so irrational and injurious. We think he meant to shew,

1. That the divine power manifested by Jesus Christ, was not that of an *æon*, or *emanation* called the logos, possessing distinct existence and power from the Supreme Being, but that it was the power of God himself.

2. That he who was the express image of the glory of the Father, was clothed in flesh, that it was no phantom which had exhibited itself to them under a human form.

3. And thirdly, he intended to imply that there were no such beings as they had imagined, and to point out in what manner all those names of æons, such as light and life, whose attributes they supposed to have been exhibited in Jesus, might be used in reference to him, and applied to him.

"*In the beginning*," he says, "was the logos, and the logos was with God, and the logos was God;" those attributes of the Deity which have been embodied under this title do not constitute a separate being emanating from him, but are, and always have been a part of his nature; by the exercise of them was every thing made that has been created, and every thing done which he has accomplished; they are the light and the life of men, and a glorious exhibition of them has been made, which men in the blindness of their hearts have not acknowledged. John was commissioned to bear testimony to this exercise of divine wisdom, power and goodness, which is extended to all men, and which has been displayed in the world, though the world knew it not. "It came to its own;" God first showed forth his mercy to his peculiar people, and they have not acknowledged his hand. "And the logos was made flesh:" the divine goodness was exhibited through the agency of one who possessed human nature, who was clothed with a real body like other men. It was no deception, our eyes have seen the glory of the only begotten and dearly beloved Son of God; our ears have heard the gracious truths which proceeded out of his mouth whilst he dwelt among us. And it is of him that John bore witness, &c.

From this very brief explanation of those parts of the passage with which we are principally concerned, it will be seen that we do not suppose the *logos* to mean Christ, but the Divine attributes which were displayed through him, and consequently that the apostle allows no intermediate existences emanating from God, or supplying the place of a soul to a human body, but claims as the immediate exercises of God's power and goodness, those revelations of truth and acts of mercy which he enabled Jesus Christ to discover and to perform. The explanation seems to us simple and clear; but we are aware that it may at first, appear very differently to others, and we ask them merely to examine more particularly the statements we have made with respect to the notions of the Platonists and Gnostics, and the probability of St. John's writing with reference to those notions. To us the supposition, which the Trinitarian must make, seems a most extraordinary one. He must either believe that this obscure language, which occurs no where else in the New Testament, but which was much in vogue with a numerous and troublesome sect of heretical Christians of that day, was used by St. John without any reference to that sect; or he must imagine that the Platonists and Gnostics derived their language from that of the Christians.* But we ask, what reason can be given for this very remarkable language, if it was not used in reference, we think our case is made out, for we esteem it altogether improbable, if these notions, with respect to the logos particularly, were common to all Christians and made an essential part of their creed, that we should find so much more said about it by the philosophers than the apostles; we think it perfectly incredible that three separate narratives of our Saviour's ministry, an account of the preaching of the principal apostles, and numerous letters to the churches they established, should have been written without a syllable escaping from their pens, without a hint dropped even by accident upon these very remarkable subjects. While, on the other hand, as we know from historical evidence that erroneous ideas with regard to certain intermediate beings between God and man, derived from heathen philosophy, were early incorporated with Christianity, we can perceive no improbability in the supposition, that the apostle who attained the greatest age, and wrote later than either of the others, should have thought it necessary to oppose them. It is in the writings of St. John that we find them explicitly and directly contradicted, and we therefore think it most probable that he *intended* to check their extension.

It is not to be supposed that this passage can be understood without diligent attention; and we are able to furnish our readers only with hints to assist their researches, as we should be obliged to devote too much space to an elaborate defence of these positions. The principal difficulty is to render one's self so familiar with those modes of thinking, and forms of expression which were common in the times of the apostle, but which now seem so strange and absurd, that we are almost inclined to doubt whether men ever indulged in such vagaries. *Ch. Disciple.*

* This is the idea of Bryant in regard to the Platonists. See his work on the Logos.

In our last we gave an extract from the Rev. Mr. Fox's Lecture on Unitarianism. In that part of the lecture it was the object of the writer to adduce some of the scriptural proofs of the doctrine of the divine Unity. In the extract we are now about to make he proceeds to say,

"This scriptural proof may receive confirmation from various considerations, which can be but briefly noticed.

Judaism was Unitarianism. It was instituted and supported by divine direction and agency, to preserve in the world the knowledge of the One God. This object appears conspicuous in the origin, institutions, administration and results of that singular system.

The Jewish system may be considered as commencing with the call of Abraham. Idolatry was then rapidly becoming universal. The father of the faithful remained steady to the worship of the only God: for this he was distinguished; for this separated; for this rewarded in his posterity; for this promised that his seed should inherit the land, and from him descend one in whom all nations should be blessed. The prayers of Abraham, and the communications of Deity to him, are detailed in many places. Those prayers are addressed to one person; those revelations made by, or in the name of, one person. To him was no Trinity revealed; by him was no Trinity adored. The language of Abraham is, "Lord God, what wilt *thou* give me?" "May Ishmael live before *thee:*" and that of the Deity is "*I* am the Lord, that brought thee out of Ur of the Chaldees; *I* will bless thee, and thy seed after thee." Judaism, therefore, in its origin, is Unitarianism. It commences with the selection and reward of Abraham, for adoring one God amid general apostacy to Polytheism.

Judaism was Unitarian in its institutions. There was no revelation of a Trinity to the patriarchs who succeeded Abraham. Adoration is offered to, promises are made by, the same individual Jehovah. One after another is celebrated for treading in his steps. His posterity are enslaved in Egypt: the time of their deliverance arrives; Moses is commissioned to effect it. "Thou shalt say unto the children of Israel, the Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you. This is my name for ever, and this is my memorial unto all generations." We are not then left to infer, from its not being recorded, that in the intermediate time no revelation of some other person or persons in the Godhead had been made: it is here directly negatived, not only for the past, but for futurity. The laws afterwards given are such as from this we might expect. So far as they relate to worship, their great object is to inculcate that there is but one person to whom it is due. "I am the Lord thy God, that brought thee up out of the land of Egypt. Thou shalt worship no other God, for the Lord whose name is jealous, is a jealous God. Hear, O Israel, the Lord our God is one Lord." The worship instituted on Mount Sinai was, like that of the patriarchs, the worship of one God. It is not addressed to a Trinity; contains no recognition of a Trinity; but effectually and absolutely excludes that, and every other notion of a divine plurality.

Judaism was Unitarian in its administration. The laws of Moses were not designed, like Christianity, to work their way among other nations, and become universal. Their design was to preserve in Judea a certain degree of religious knowledge till the Messiah came. For this, the laws were aided by inspired men, raised up from time to time to restore and preserve their purity. Till within three hundred years, perhaps less, before Christ, there was a succession of prophets. The doctrines inculcated by these men are not unimportant in the present controversy. They were the guardians and expounders of the law of Moses. If that law was erroneously supposed to teach the proper unity of God, they would have exposed the error. If the Trinity was there obscurely taught, and had been overlooked, they would have brought it to light. If the Jews, in Moses' time, were not fit for the reception of that mystery, and were to be gradually prepared for it, they would have made the revelation. Have they exposed such an error? Have they offered such an interpretation? Have they unfolded such a discovery? Nothing like it. Elijah by a miracle rescued the people from the worship of Baal; and they exclaimed, "The Lord, *he* is God!" Was this miracle wrought to turn them from idolatry, one fatal error, to Unitarianism, another fatal error? And was a prophet satisfied with such a triumph? The Psalmist interprets providential judgments to be for this purpose: "That men may know that thou, whose name alone is Jehovah, art the Most High over all the earth." Psl. lxxxiii. 18. Isaiah introduces the Deity asserting, "I am Jehovah, that is my name, and my glory will I not give to another." Isa. xlii. 8. Zechariah, in the text, predicts the universal prevalence of this doctrine, and declares that the Lord, whose name is one, shall be king in all the earth.

Take Judaism in its origin, text or commentary; the patriarch with whom it commenced; the code in which it was embodied; the prophets by whom it was administered; and it is clear that the doctrine of a plurality of divine persons was no part of it, was excluded from it, was inconsistent with it, and could only be established on its destruction.

The results of this system appear in the Jews, who conceive the reception of the doctrine of the Trinity to be equivalent to denying those of Moses. It is remarkable that the other descendants of Abraham, through Ishmael, are also adherents to this truth.

In vain is it argued, that the unity designed was only one of nature or essence, and not of person, and that it was opposed to idolatrous Polytheism. The Jews were not metaphysicians; they made not, nor could comprehend so subtle a distinction, nor do the terms admit of it. Their being then opposed to one error, does not make them now less decisive against another error.—Such strong assertions of proper unity, with the employment of singular pronouns, in declarations made in the name of God, and worship addressed to him, would effectually stamp any book but the Bible with the name of Unitarian, in the judgment of the objectors.

Whatever be the doctrine of Christianity, the proper unity of God is essential to Judaism. It is interwoven in the various parts of that wondrous fabric; it is the very life and spirit of that body. This is enough to decide the question. That which is once true of God, in himself, must be always true. He is immutable. He must always have been with or without the supposed co-equal partners of his throne. It is not a subject on which increased information can be pleaded. We might have seen but one sun, though three existed. There might be three human persons, of whom one was first made known to us, and the two others subsequently: these are not parallel cases. The supposition is not inadmissible that the unity of God was first revealed, and the Trinity afterwards, for the revelation of that unity is exclusive. Not only was one Divine Being revealed, but it was revealed that there was *but* one. To reveal the Deity of the Father might perhaps be thought not to exclude the Godhead of the Son and Holy Spirit; but it was revealed that the Father was God alone, the only and exclusive God. Hence such further communication would be, not addition but contradiction; what was made known before would not be increased, but falsified. Here, then, might we rest our faith; but this is not the whole of the evidence. Christianity pleads as strongly as Judaism; and we might say of this truth, as the writer to the Hebrews of the word and oath of God, "That by two immutable things, wherein it was impossible for God to lie, we might have strong" confirmation.

Christianity adopts this tenet of Judaism, 1st. impliedly by the absence of controversy between Christ, the apostles, or any of the first christians, and the Jews. on the object of worship. Such controversy must have arisen had they taught the doctrine of the Trinity. There is no vestige of it; and this silence pleads eloquently, forcibly, resistlessly, on behalf of their common faith in the Divine Unity.

2. By assertions of the identity of the object of worship; not only by worshipping together, which our opponents feel very well, and shew very clearly, would not have been the case, had the one been Trinitarian and the other Unitarian; but also by explicit declaration. The prayers of the apostles were addressed to "The God of Abraham, of Isaac, and of Jacob." Paul admitted a difference in the manner, but not in the object of worship. "After the way which they call heresy, so worship I the God of my fathers." Acts xxiv. 14. Jesus himself bore witness to the correctness of the Jews as to this point, in his conversation with the woman of Samaria: "Ye worship ye know not what; but we know what we worship; for salvation is of the Jews."—John iv. 22.

3. By similar assertions of the Divine Unity: "Thou believest that there is one God; thou doest well." James ii. 19. "God is one." Gal. 3. 20.

4. By similar appropriation of worship, "When ye pray, say, our Father." Luke xi. 2. "I thank God, through Jesus Christ our Lord." Romans vii.25. "I bow my knees unto the Father of our Lord Jesus Christ." Eph. iii. 14. "The blessed and *only* Potentate, the King of kings, and Lords of lords, to whom be honour and power everlasting." I. Tim. vi. 15. 16.

5. The silence of the apostles in their addresses to Jews proves that they and their hearers agreed as to the object of worship, and only differed as to whether the one God, whom they equally acknowledged, had sent Jesus of Nazareth to be the Saviour of men; so when they addressed Pagans, we find them not asserting a Trinity, and an incarnate God, which to Polytheists might have been more acceptable than the Jewish doctrine, but, following the custom of the prophets, when reclaiming the apostate Israelites, and shewing the vanity of idols, and the proofs from nature of the existence and attributes of One Great Creator; we have a striking instance of this in the speech of Paul to the Athenians.

Christianity takes from Judaism not merely the truth of this doctrine, but its importance also; and as we have already seen, associates it with whatever is most interesting in religion or morality. With Christ, as with Moses, it is "the first of all the commandments;" with Christ as with Moses, it is the foundation of devotion to God and benevolence to man. With the advance of the divine communications its rank is not degraded.—No brighter or nobler truth appears to obscure its lustre. We see it alike pre-eminent in the full discoveries of christianity, and the partial revelations of Judaism; in the one the sun that rules the day, and in the other the moon that rules the night.

Bishop Watson's Views of Religion, being an Extract from his Life.

My religion is not founded, I hope, in presumption, but in piety. I cannot look upon the Author of my existence in any other light than as the most commiserating parent: not extreme to mark what is done amiss, not implacable, not revengeful, not disposed to punish past offences when the heart abhors them, but ready, with the utmost benignity, to receive into his favour every repentant sinner.

By the constitution of nature, which may properly be considered as indicating the will of God, all excess in sensual indulgences tends to the depravation of the mind, and to the debilitation of the body, and may, on that account, be esteemed repugnant to the will of God. This repugnancy is made more apparent by the Gospel. Now all our happiness in this world and in the next depending ultimately on the will of God, every one may see a moral necessity of conforming his actions to that will. But, as the will of God has no degree of selfishness in it, is not excited on any occasion to gratify the resentment or any other passion of the Supreme Being, (as often happens in the will of man,) I cannot but believe, that a change of temper, accompanied by a change of conduct, is all that God requires of us in order to be restored, after our greatest transgressions, to his perfect acceptance.

We know not in what the felicity of the next world will consist, but we do know that it will not consist in the gratification of our present senses; yet God is not a harsh Master, for he hath furnished us with abundant means of present enjoyment; and had every enjoyment of sense been sinful, he certainly would neither have given us senses nor objects adapted to them; he hath done both; and he requires from us such a moderation in the use of them, as may preserve our minds from being so addicted to them as to prevent us from having any relish for the duties of benevolence and holiness, in the exercise of which it is not improbable that our future happiness may consist. Every denunciation of God against intemperance in the pleasures of sense, against injustice in our intercourse with mankind, against impiety towards himself, seems to proceed from his extreme affection for us; by which he warns us from a course of conduct, the final issue of which we cannot, in this state, comprehend.

The love of God casteth out fear; let us once bottom our principle of action on the desire of obeying Him, and though we may be impelled by our passions to occasional deviations from what is right, yet this obliquity of conduct will not continue long; the hope of living under His fatherly kindness and protection will

bring us to a rational sense of duty, to a just confidence of acceptance with Him. There is much mechanism in our constitution; our thoughts are influenced by the state of the body to a degree, and in a manner, which no philosophy can explain. A bodily infirmity produces in the minds of some men a dejection of spirits, a despondency of sentiment, which other men, with equal or superior cause for dejection and despondency, and under apparently equal bodily infirmities, feel not at all. It is difficult, perhaps impossible, for beings such as we are, to account for this difference, but we may be persuaded of this, that God who made us knows this diversity of temper, and will make a kind and fatherly allowance for it, and not impute more than is just to him whose mind is oppressed by unreasonable apprehensions, originating in corporal imbecility.

Christian Reformer.

MISCHIEVOUS EFFECTS OF BELIEF IN GHOSTS.

From Yates' Sermon.

In many remote parts of the world, and in the earliest periods of authentic history, the Heathen has entertained a conviction, strong in proportion to his simplicity and ignorance, that a shadowy form leaves the body at death, and, being either wafted among the clouds, or conveyed beyond the mountains, or conducted to the subterranean regions, retains its former habits and dispositions, and enjoys a melancholy pleasure or endures severe torture according to the tenor of its earthly existence. I am ready to allow, that this notion has in numerous cases been both consolatory and conducive to virtue. At the same time it must be admitted, that the belief in ghosts has been productive of some *highly injurious*, as well as of some *salutary* consequences. Indeed I cannot help thinking, that the former have greatly exceeded the latter. Among the mischievous effects of this sentiment we may enumerate

1st. A very large proportion of the Heathen idolatry, which consisted in worshipping, with rites often most cruel and obscene, the deified ghosts of dead men and women;

2nd. The nefarious promises of Necromancy, and the impostures of the Oracles, whose credit was founded upon the supposition, that the ghosts of the departed might be allured to disclose future events;

3rd. The fooleries of Canonization; the impious worship of the Virgin Mary, in many cases almost to the exclusion of God himself, and the invocation of supposed Saints and Martyrs,

4th. The murdering of slaves at the funerals of the great, in order that the ghosts of their slaves may continue to attend upon them in the world of spirits; of which horrid practice the most recent accounts have been published within the present year by that enterprising and intelligent traveller, Mr. Bowdich;

5th. The self-devotion of the Hindoo widows, who throw themselves on the funeral-piles of their deceased husbands, in order that their ghosts may be still united;

6th. The practice of murdering men, and burying them in places where hidden treasure is deposited, in order that the ghost may guard the treasure:

7th. The disgraceful fears and ridiculous superstitions still cherished among the vulgar, even in European countries, which terrify and injure the minds of children, and have, in some cases, been fatal to the life, the health, and the reason of adults;

8th. The infidelity of wits and philosophers, who have been induced, in compliance with the prevailing opinion of professed divines, as well as of the unlearned multitude, to consider a future state as depending upon the liberation of a ghost or spirit out of the body, and, perceiving this notion to be groundless, have renounced the belief in another world altogether.

This tremendous catalogue of crimes and miseries would be swept away, were men contented to go to Jesus Christ for the knowledge of a Future State, and to ground their hope upon his doctrine of the Resurrection of mankind at the last day.

Christian Reformer.

"It is related of the Rev. Dr. Henderson, that during his travels in the northern part of Europe, he was detained for a time at Copenhagen, and that while there he employed himself in translating a *Tract* entitled '*The Great Question Answered*;' and that the circulation of this tract had been traced as the source of all the Bible Societies in Russia, Sweden, and the neighbouring countries."

"There are, at the present time, in Russia, no less than 120 Bible Societies extending over that wide spreading empire. They have printed the scriptures in 26 languages: in 12 of which were never before printed, They are now preparing translations in several other languages, They have also purchased great quantities of Bibles from abroad, and distributed them in 13 other languages, making a total of 46 langnages in which they have promoted the distribution of the word of God."

CHRISTIAN REGISTER.

FRIDAY EVENING, MARCH 15, 1822.

In our last, we introduced some remarks relative to a proposed alteration of the Church of England Liturgy. It was our intention to have extended those remarks, but other duties hindered; and *now*, though we think that the subject affords scope for powerful expostulation with the heads of the English Church, yet we could scarcely hope that, at this distance, *our* voice would be heard, even had we the advantage of greater age and experience to strengthen its authority. We shall, therefore, only make a few remarks on the subject, in its application to the Episcopal Church of this country.

The first circumstance that strikes our attention is the noble example of *reform* that has been set the Episcopal Church *in* this country, by the church and society at King's Chapel in this town. With an independent adherence, which is worthy of all praise, to the dictates of reason and conscience, in the pursuit of truth, they have, at one blow, struck off the disgraceful shackles by which they were formerly inthralled, and have manfully asserted that native liberty of thought which was their unalienable birth-right. In reforming their Liturgy they have followed the broad and unimpeachable example of Scripture, and without any reference to Popes, Bishops, or Councils, have "built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

The motives for an improvement of the Episcopal Liturgy of this country, are certainly as many and as weighty as they are for a change in that of England, and the hindrances here, are undoubtedly *less* than in England. The Episcopal Church of this country is independent of government. It is also virtually independent of all other human authority. There may, indeed, be a few in the American Church who still pay deference to the authority of the English Church—who fear her anathemas, and who plead the necessity of her countenance and favour to preserve the "*divinely protected succession*," of the true clerical order; but the number of these must be small. The probability is, that not one in five, if one in ten, of the Episcopal clergy of this country do in their hearts believe any thing about a *divinely protected succession*. Besides, our Episcopal clergy, especially the younger class, are very generally anti-calvinistic in their religious principles. It is very naturally inquired, then, how can they have so readily rejected the inconsistent, and, as we think, false doctrines of Calvin, generally, and yet be blind to the still more contradictory and unscriptural character of the doctrine of the Trinity? We freely confess that we do not believe they are thus blind. We are persuaded that they do not generally receive the doctrine as it is understood by the majority of those who are properly called Trinitarians. We doubt not, indeed, that they receive it in a sense which in their own view justifies them in assenting to their articles; but not, we imagine, generally, in a sense which would preclude their being ranked with some orders of Unitarians, This being the case, (and we have satisfactory assurance that it *is* in *some* instances, and we hope there is no want of candour in concluding it to be so in *many*,)—this being the case, may we not, without impertinence, ask what good and substantial plea there can be for the continuance in their creeds and prayers of a language and mode of expression, to whose literal and most obvious interpretation a large proportion of worshippers cannot assent—a language which they must be continually explaining, limiting and qualifying. It will not, we presume, be denied that it is in the power of the Episcopal Convention of the United States to alter and modify this language when they please.

The Church of England might, indeed, denounce and excommunicate them; but what possible influence could this produce, either on the temporal or spiritual circumstances of a single individual of the American Church? So long as the expressions of their Liturgy were in unison with the language of Scripture, they would be supported by the approbation of their own consciences, under whatever censures of those who claimed a control over their faith: and that such an alteration, instead of forfeiting the approbation and support of the *laity*. would rather conciliate and strengthen their attachment, we feel, for ourselves, the most unhesitating conviction.

Thus, if the ground we have taken be correct, and we think it cannot be fairly disputed, it seems that the *hindrances* of the proposed alteration are altogether inconsiderable; whilst, on the other hand, if we will pursue the subject, we shall find that the *motives* for alteration are many and powerful.

In regard to the motives for alteration, we think it may be first safely premised, that the increase of the Episcopal order, in this country, has not kept pace with the increase of population for twenty years past, or with the comparative increase of other denominations. That this has been chiefly, though not wholly, owing to the objectionable character of the Liturgy, we are fully convinced. With the less informed class of society, this circumstance has not probably produced much *direct* influence; but with the more enlightened and higher ranks, the importance and weight of whose example every one must acknowledge, it has undoubtedly produced an important *direct* influence; has not only driven away some, but has deterred many who would otherwise have preferred the Episcopal worship, from uniting themselves with this order. That this has been particularly the case with young men who have devoted themselves to the clerical profession, is too notorious to be for a moment questioned. In confirmation of this, (if it need confirmation) we are constrained to bring to notice a complaint which was put forth in the Rhode-Island Religious Intelligencer of Nov. 3, and partly quoted from the Churchman's Magazine, on the subject of the destitute state of the Episcopal Churches, in relation to the priesthood.

"Ever since the Episcopal Church got a permanent footing in this country, her progress has been greatly retarded by the want of suitable men to fill her priesthood."

Now to what shall this be attributed? We would not pretend that it should be attributed *wholly* to any *one* circumstance. That it has arisen, however, especially in later years, *chiefly* from the objectionable character of the Liturgy, is, we think, beyond all reasonable doubt. We have known, and most of our readers must have known, instances repeated and repeated of young men within the pale of the Episcopal Church, who, after a long and painful struggle between inclination and duty, have abandoned their native church, for one which does not compel their assent to unscriptural and soul-enslaving tests. It is in this manner, we contend, chiefly, that the ranks of the Episcopal clergy have been enfeebled. In what manner these ranks shall be most effectually strengthened and filled must be a deeply interesting inquiry, at least to every churchman.

We make no pretensions to a spirit of prophecy, but, so long as like causes produce like effects, a man of careful observation, may with considerable certainty foretel the consequences of actions. The principle we would establish on this subject is this—and we seriously and affectionately invite every friend of the Episcopal Church in considering it, to have no reference to its origin, but to give it that candid and unprejudiced attention, which he would if it came from the Lords of the English Church:—our principle is this—that *the most certain and effectual means of strengthening and enlarging the Episcopal Church of this country, would be, such a reform of her Liturgy, as would admit conscientious Unitarians to her worship;* in other words, that all statements of, or allusions to, contested doctrines, whether in the creeds or prayers, should be expressed in the language of Scripture. This would exclude no Trinitarian from your worship; he might still as much as ever believe and worship as a Trinitarian. Nor would it in the least increase, but rather diminish the comparative number of hypocritical professors. It is not the hypocrite, but only the meek and conscientious professor that it excludes by rigid creeds and tests. The hypocrite can believe *all things;* but the conscientious and humble professor can go no farther than he is accompanied by what he considers the clear light of heaven.

In support of the principle we have advanced, we ask those who think it worthy of their attention to consider and allow its due weight, to the well known fact noticed above, that many young men of the Episcopal order, have, on entering the clerical profession, abandoned their native church, and entered one where their minds would be less shackled. We are aware that it may be replied, "some have also abandoned other denominations for the Episcopal." We admit the fact, and we view it as giving strength to our argument. If some, with all the obstacles which the present Liturgy opposes, have embraced the Episcopal worship, how might not the Church have been enlarged, if for thirty years past the present discouragements from entering it had been removed!

Let it not be understood, by these remarks, that we are specially desirous of seeing the *Episcopal* Church enlarged more than any other. We freely acknowledge that, for ourselves, we prefer a different mode of worship and church government. Our aim is not the increase of any particular church, for we believe that the true worshippers are those that worship God in *spirit*, with a sincere and single heart, of whatever name or denomination. Our great aim is the advancement of the cause of truth and moral virtue, by the removal of all improper hindrances of their progress. And we dwell thus long and particularly on the subject of the Episcopal Liturgy, because we are persuaded that the proposed reform would not only take away one important obstacle to the free progress of truth, but would give that active impulse to inquiry which would eventually, in a high degree, subserve the best interests of religion. The undoubted increase of this Church, which might be fairly looked upon as the consequence of this change, may with all propriety be urged as a motive for effecting it. But there are other and higher motives. The love of truth, and the desire, which we trust is generally felt, of enlarging the sphere of its influence, must, we think, when the subject is seriously and attentively weighed, induce those in whose hands the power is, to set about a reform which promises so many important and valuable results.

NEW-ENGLAND TRACT SOCIETY.

The New-England Tract Society, was formed in 1814. The tracts which it distributes are some of them chiefly practical. The greater proportion of them however are strongly tinctured with Calvinistic notions.

It appears from the seventh annual report of this society, that the number of tracts published by the Society in seven years, is 2,708,000. To facilitate the distribution of these tracts, there are depositories in various parts of the country where they are received by agents, and sold on a commission of 10 per cent, to various small tract Societies and individuals in the vicinity. There are at present 71 of these depositories belonging to the Society. Ten of these are in Massachusetts, and the rest are scattered over various parts of the United States.

The cost of the tracts published by the Society in the year ending May 1, 1821, was 5089 dollars, 90 cents,—and the money received during the same time, in donations and the sale of tracts, was 5617 dollars, 43 cents. To increase the funds of the Society, the Directors appointed a Mr. Dwight to travel the country in 1820 and solicit donations, and to establish depositories of tracts, and tract societies. Mr. D. commenced his labours in Andover, where he obtained 400 dollars. In Boston he obtained 1200 dollars;—in Salem and Newburyport 600,—and in his whole travels collected 4137 dollars and 17 cents. Another mode of increasing the funds is for females, or any persons who are disposed, to constitute their ministers life members of the Society, by the payment of 20 dollars. According to the last report, sixty four ministers have been made life members in this manner by the contributions of females in their respective parishes.

Beside these, fifty four other gentlemen became life members during the year included in the last report.

We apprehend that the part of the religious community who are opposed to the prevalence of Calvinism, are little aware how powerful and extensive an influence is produced on the public, especially on the young, by the New-England Tract Society.

We understand, that the plan which was not long since proposed by the clergy from some parts of Bristol and Norfolk counties, of visiting each other's parishioners, for the purpose of hindering the further spread of the alarming errors that are abroad, has in some instances been carried into execution. Two meetings, of ministers, have been holden within a few weeks, at which we understand, sermons were delivered with particular reference to the heresies of the day, and that on one of these occasions, if not on both, one of the clergymen who was present, accompanied by a member of the parish, took upon himself the duty of visiting from house to house.

We have no disposition to censure these gentlemen. We have the charity to believe that they wish to do good. And we sincerely believe that they will. We certainly hope to hear of the continuance of exertions which we think so well fitted, to awaken aud keep alive a spirit of free inquiry.

To the editor of the Christian Register.

Sir—In casting my eye over the Nantucket Inquirer, of March 7, I was pleased to observe that the editor had introduced the celebrated letter of Dr. FRANKLIN, which you inserted in the Register of Sept. 28; and in which the Doctor is represented to have written in 1753 to a gentleman in New-Jersey. In the Nantucket paper, the letter is mentioned as having been addressed to the Rev. *George Whitefield*. Permit me, through your paper, respectfully to request the editor of the Inqnirer to state on what authority the letter is said to have been addressed to Mr. *Whitefield*.

Respectfully your's, ROLLIUS.

For the Christian Register.

PEACE AMONG CHRISTIANS.

If I were to assign a reason for the importance attached to this subject in a former number,* it would be that I have been accustomed to identify practical christianity, in its social character at least, with the spirit of mutual concord and good will. It certainly was a primary object of our Saviour's embassy to this world, if not the object that comprehends all others, to effect "peace on earth;" to produce mutual good will among men, by proclaiming the good will of God towards them, as their highest motive of action. To this point his teaching and example were particularly directed. We may talk and reason, and wrangle, ever so much about the importance of this or that doctrine of christianity, of this or that view of the nature of God, and the character and claims of his Son; and our opinions on all subjects of doctrine may be ever so correct: yet if we are deficient in the disposition to do to our fellow creatures in all respects as we should wish them to do to us, which is absolutely essential to peace and mutual good will, we shall be fundamentally wrong in our religion. We cannot love God, unless we love our brother also.

It will, therefore, generally be found correct, that they who have the best opinion of their fellow creatures, have the most love to God, or in other words, the most of the genuine spirit of the Gospel of Christ. And (if the great object of christianity be to produce peace among men) it must follow, that in whatever society of men peace is established upon the gospel principle of mutual love and good will, there pure christianity is established. On the other hand where contention and discord in any degree prevail, in precisely the same degree the christian spirit is wanting. "The fruit of the spirit is love, joy, peace," &c. And "the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." As certain, then, as the tree is known by its fruit, we may know that those principles are unsound,—that those professions of religion, of love to God and faith in his Son Jesus Christ are spurious, which are not accompanied with these essential proofs of the christian temper and character; or which are accompanied with the spirit and the fruits of *envy, hatred, intolerance, contention and discord.*

Considering it, then, as a point established that wars and fightings, that contention and discord

* *See Christian Register, Jan.* 25.

of every kind and degree, proceed from the unrestrained indulgence, or the partial suppression of those bad passions "that war in our members," and taking the "peaceable fruits of righteousness" as the criterion of pure christianity, what christian is not ashamed when he reviews the history of his religion among men, that it has had comparatively so little influence on their conduct? What christian will not blush, that so much "wrath and anger, and malice and clamour, and evil speaking," yet remain among those who "name the name of Christ," who profess the religion of peace and love? It certainly is time for christians with one consent to "lay down the weapons of their warfare, and provoke one another to love and good works" only. It certainly is time for every one, who feels a becoming interest in the Christian cause, to come to a stand, and ask himself what he must do, what part he ought to act, for the promotion of an object so immensely important. To expect the various sects of christians to think alike, or nearly alike on any number of the controverted doctrines of the gospel would be worse than visionary. It is impossible, and therefore not desirable. However important their own particular view of christian doctrine may appear to any individuals or body of men, and however active and zealous, a high sense of duty may prompt them to be in inculcating, and disseminating them, they will most certainly be disappointed if they suppose that peace and mutual good will among christians will be best promoted, or the best interests of mankind advanced by representing those views as exclusively true, and essentially important.

Where the scriptures are not positive, human judgment may err. But it is possible, it is is desirable, and it is easy, if the various and jarring sects of christians would but give the subject due attention, to adopt a plan on which they may all unite—may cordially love as brethren, and live, and worship, and commune together in peace. And till this is done, the religion of love and peace will fall far, very far short of the influence, which it is so happily calculated, and by its great author designed, to exert on the human character, on human society, on human virtue and happiness.

Let those, then, whose only or chief object it is to promote the interests and inculcate the doctrines of their own party, to the exclusion of the common and universal principles of practical christianity, *take heed to themselves what they intend to do, as touching this subject. For if this counsel, or this work be of God, they cannot overthrow it, lest haply they be found even to fight against God.*" GAMALIEL.

There has been lately published in Scotland a new edition of a small work, by the celebrated Gilbert Wakefield, called "*Directions for the Student in Theology.*"

"This little tract (says the Monthly Repository) was published without the author's name, A. D. 1784. It was afterwards inserted in the Appendix to his Memoirs. It is fraught with the most judicious advice to the young theological student, and is well calculated to inspire him with a thirst for the most useful and dignified information connected with his future pursuits; such knowledge as constitutes the proper distinction between the well-educated divine, and the *mere* pretender to holy orders. In the words of the present Bishop of Peterborough, "the main difference consists in this, that while the unlearned in divinity obtain only a knowledge of what the truths of christianity *are*, the learned in divinity know also the *grounds* on which they rest."—Marsh's Lectures, l. 12.

"We entirely concur in believing, with Wakefield himself, that if the student have sufficient fortitude to follow these *Directions*, he will be furnished with most valuable implements of knowledge, and become eminently calculated to cultivate biblical criticism with success."

SUMMARY OF RELIGIOUS INTELLIGENCE.

The receipts into the Treasury of the Amer. Education Society, during the month of February, were *eight hundred and two dollars and thirty one cents.*

An Education Society in the county of Franklin, has received into its treasury since its formation, *three hundred and ninety three dollars and seven cents.* How long the Society has been established, we are not told.

The Rev. Horace Smith, was ordained as an Evangelist, at Hadley, on Wednesday Feb. 27. He is about to enter on a Mission to the state of Ohio, in the service of the Hampshire Missionary Society.

Dr. Holman and family, late of the Sandwich Island mission, having been excommunicated by his brethren, is about returning to this country. He is expected shortly to arrive at Nantucket.

It is reported that a considerable reinforcement is to be made to the Sandwich Island mission, during the summer to come.

CONGRESS.

Considerable complaint has been made of late in some of the public papers, of the slow progress that is made by Congress in the business of the session. A resolution however has been adopted in the Senate, proposing an adjournment of the session on the first Monday of April. This was not acceded to by the House. The proposed bankrupt law has probably occupied more time than any other subject else, and yet, by the last accounts, nothing decisive on the subject had yet been done, nor was it easy to divine what would be the probable result of all their discussions. Another subject which had taken up considerable of the time of the House, was, the subject of the transactions in Florida, between Governor Jackson, Judge Fromentin, and the Spanish officers.

From the Daily Advertiser.

The apportionment bill has been signed by the President and is published in the National Intelligencer. It provides that after the 3d of March 1823, the House of representatives shall be composed of members elected agreeebly to a ratio of one for every 40,000 persons in each state, computed according to the constitutional rule, that is to say in Maine 7, New-Hampshire 6, Massachusetts 13, Rhode Island 2, Connecticut 6, Vermont 5, New-York 34, New-Jersey 6, Pennsylvania 26, Delaware 1. Maryland 9, Virginia 22, North Carolina 13, South Carolina 9, Georgia 7, Alabama 2, (and if it shall be made to appear to congress at the next session that it would have been entitled to three according to its population if the census had been complete, nothing in this act is to prevent it from having 3) Mississippi 1, Louisiana 3, Tennessee 9, Kentucky 12, Ohio 14, Indiana 3, Illinois 1, Missouri 1. Whole number 212 or 213.

South America.—The President of the United States on Tuesday last sent to the House of Representatives a Message, in which he declares his opinion that the Spanish Provinces of South America which have declared their independence, and are in the enjoyment of it, have been so completely successful in the contest with the parent country, that Spain will be unable to produce any change in their present condition, and that they ought to be recognized by the United States as independent nations. He invites the co-operation of Congress in the proposed measure, by such appropriations as will be necessary for carrying it into effect.

The Message was committed in the House of Representatives to the Committee on Foreign Relations, and was ordered with the accompanying documents to be printed.

The number of persons placed on the pension list under the provisions of the act of Congress of March 18, 1818, was 18,418. This number was reduced under the act of May 1, 1820, to 12,088. Of persons on the former list, who applied for a continuance of the pension 2392 were rejected.—From the date of the first act to the passing of the second, 252 pensioners died.

ibid.

WILD SHEEP OF NORTH AMERICA.

We have been favored with a specimen of the wool of the *Ovis Montana Americana*, brought from the Rocky Mountains, near the sources of the Missouri and Columbia rivers. This wool, in fineness, softness, and delicacy, resembles that of the Cashmere goat, from which the beautiful shawls of that name are made. We learn on the authority of a gentleman, who has traversed the Rocky Mountains from the north branch of the Columbia to the Athapescow, that numerous flocks of these sheep inhabit that region. No doubt is entertained that this animal may be domesticated, and its fleece wrought into fabrics, which will rival in richness and beauty the far-famed productions of the east. The French government have recently imported several hundreds of Cashmere goats from their native region, which thrive well in France, and promise to be a source of great national wealth. We hope this laudable example will be followed by the government of the United States; and that measures will be taken, through the agency of the enterprising officers of our army stationed on the Missouri, to procure a number of these curious and valuable animals. Perhaps it would be worth the expense to send an exploring party, specially for that object. A skin of this animal is deposited in the Lyceum of Natural History in this city, and was presented by John Jacob Astor, Esq.—*N. Y. Statesman.*

DOMESTIC SUMMARY.

At a Court Martial lately holden in Sandwich, Col. Ephraim Ward, of the 4th regiment, 1st brigade, and 5th division, was sentenced to be reprimanded in orders, for exercising improper authority in presiding at an election of company officers. Col. Joshua Hamblen of the 2d regiment, 3d brigade, and 5th division, for neglect of duty, disobedience to orders, and unmilitary conduct, was sentenced to be removed from office, and adjudged to be disqualified for, and incapable of holding any military office under this commonwealth for life. Also Major Freeman Foster, for neglect of duty, was sentenced to be removed from office, and to be disqualified for, and incapable of holding any military office under the commonwealth for the term of one year.

A meeting has been holden in New-York, to consider the expediency of erecting a statue to the memory of General Washington. At this meeting the following resolution was passed, and 18 gentlemen appointed to carry it into effect.

Resolved, that an Equestrian Statue of bronze, with appropriate ornaments and inscriptions, be erected in some conspicuous part of this city, to the memory of GEORGE WASHINGTON, the illustrious Father of his country, in a style commensurate with his fame, and comporting with the dignity and character of this important state.

Arrangements are making at Baltimore for improving the navigation of the Susquehannah. The importance of the trade from that river is shown by the fact, that the amount of produce which passed down it to Baltimore; during the last year, exceeded one million dollars.

It is expected that a regular Packet will soon commence running between Nantucket and Hyannis, on the south side of the cape opposite Barnstable, and that a line of stages will be established to convey passengers either to Barnstable, where vessels will be in readiness to convey them to Boston,—or to Sandwich, where they may find conveyance by the old line of stages.

A large meeting of gentlemen was lately holden at Norwich (Conn.) to take measures to ascertain the practicability of forming a canal from the tide waters of the river Thames, to the source of the Quinabaug, in Worcester county, Mass. Messrs. Charles Rockwell, Joseph Williams, and Francis A. Perkins, were chosen a committee for that purpose.

On the afternoon of Monday, the 4th inst. the principal College Building occupied by the students at Brunswick, Me. was destroyed by fire. The fire commenced in the upper story, in a room from which the occupants had been absent about an hour attending a lecture. The fire had made such progress when first discovered, that all attempts to save the building were ineffectual. The Libraries of two societies were saved, but the Library of the Theological society was destroyed.

Two labourers, foreigners, who were employed in digging away the bank in the Navy Yard on Tuesday, were killed by the caving in of the earth.

The report, sometime since published, that *nine* United States surveyors had been murdered by the Choctaw Indians, is contradicted by a Port Gibson paper. The editor states that the Choctaws are proverbial for their pacific disposition; that there is no record of their ever having killed a white man within their territory.

John Daley and *Charles Dalton*, convicted of larceny at Dedham, have been sentenced, the former to 4 years and the latter to 2 years imprisonment in the State Prison at hard labour.

It appears by a late report of the Post Master General, that the expenditures in that department, for the past year, have exceeded the receipts in the same, by the sum of 131,379 dollars.

The new Constitution of New-York went into operation on the first of March.

The Steam ship Robert Fulton made a trip from Charleston, S. C. to New-York in the short space of *three days.*

The deposits in the Savings Bank at New-York, during the year 1821, are stated to have been 336,291 dollars, 46 cents.

The expenditures of the town of Salem, for the last year amounted to $32,183,80. The expenditures of the town of Lynn amounted to $6,477,82.

A late number of the Philadelphia Democratic Press urges it very earnestly on Farmers, that they attend to the cultivation of Hemp and Flax. As an evidence of the probable advantage of cultivating them, it is stated that hemp has lately risen in price 25 per cent, on account of orders from England for the purchase of this article. These orders from England are supposed to have grown out of the probable prospect of war between Russia and Turkey.

FOREIGN SUMMARY.

By a late arrival at Charleston S. C. from Liverpool, papers have been received to Jan. 23.

The subject of war between Russia and Turkey was still undecided. The latest accounts from Constantinople were considered, if authentic, as rather of a pacific character. The last London paper states however, that the British government had abandoned all hopes of the preservation of peace.

The affairs of Spain continued unsettled, and the government feeble and vascillating in its measures.

The Paris papers stated that the Viscount DE CHATEAUBRIAND, Peer of France, had been appointed to the embassy at London, instead of the Duke Decazes, resigned.

The Spanish ports of South America now in possession of the Patriots, have been opened to the commerce of all nations, on principles reasonably liberal, and which are thought to promise great advantages to the trade of this country.

The merchants of Cuba have had a meeting at Havanna, to devise the most effectual means to rid the coast of the numerous freebooters who are prowling around it. Large sums were subscribed and a brig and two corvettes immediately fitted out as letters of marque.

There has lately been some commotion in the government of Lower Canada. The Earl of Dalhousie, the Governor, has suddenly prorogated the parliament. This probably arose from the circumstance that the senate had differed with the legislative assembly, and refused, 21 to 5, to vote the annual supplies.

LIVERPOOL, JAN. 19.

The celebrated Sir Humphrey Davy, is at present on a visit to Sir Michael Shaw Stewart, at Ardgowan, near Greenock.

A superb cloak of the Highland costume is at present preparing in Edinburgh, for the king of Persia, by direct orders from that monarch.

Saturday night's Gazette contains the appointment of Alderman James, the noted lord mayor of Dublin, to the rank of a baronet of Great Britain.

Monday week, the period of Mr. Flindell's imprisonment, for a libel on her late Majesty expired.

ORDAINED,

On Thursday, at the church in Chauncey Place, the Rev. Samuel Joseph May. The introductory prayer was by the Rev. Mr. Frothingham, the sermon by the Rev. Dr. Freeman of King's Chapel, the consecrating prayer by the Rev. Dr. Porter of Roxbury, the charge by the Rev. Dr. Kirkland of Harvard University, the Right hand of fellowship by the Rev. Henry Ware, and the concluding prayer by the Rev. Mr. Pierpont.

Mr. May has engaged for a limited period, to take charge of the church and society in Brooklyn, (Conn.) and has taken ordination, for the purpose of being qualified to administer to that people the christian ordinances, of which, on account of the religious commotions in that region, they have been a long time deprived. We sincerely wish him much success and satisfaction, in the difficult, but in many respects important station, which he is called to occupy.

INSTALLATION.

On Wednesday the 6th of March the Rev Epaphras Goodman was installed over the church and society in Torringford, by the North Consociation of Litchfield County, as colleague pastor with the Rev J. Mills. The introductory prayer on the occaaion, was offered by Rev. Jeremiah Hallock. The sermon was delivered by the Rev. Dr. Perkins of West Hartford, from Acts, 9—20 "and straightway he preached Christ in the Synagogues, that he is the Son of God:" the installing prayer was offered by the Rev. Alexander Gillet; the charge given by the Rev. Samuel J. Mills, the senior pastor; the fellowship of the churches expressed by the Rev. Cyrus Yale; the address to the church and people by the Rev. Mr. Prentice; and the concluding prayer by the Rev. Mr. Beach.

MARRIED,

In this town, Mr. Joseph H. Centre to Miss Mary Ann Grover.

In Haddam (Conn.) Mr. John Ackly of Chatham, to Miss Anna Dudley.

In Groton, Mr. Albert Edgecomb to Miss Lucy Avery.

In Portland, Mr. George Webster to Miss Ann Deland.

In Kennebunk Port, Mr. Asa Hutchings to Miss Ruth Huff.

DIED,

In this town, Mr. Lawson Lyon, 50, a highly valuable and much lamented citizen.—Eleanor Perry, daughter of Mr. Alpheus Gurney, 11 months.

In Worcester, Mrs. Lois Paine, wife of Dr. William Paine, aged 66.

In Taunton, Mr. William Lincoln 2nd, aged 30.

In Providence, Mrs. Mary Hartshorn, wife of Charles Hartshorn Esq. aged 52.

In Savannah, Dr. George M. Brewer of Boston, 26.

In Portland, Mrs. Elizabeth S. Willis, 23, wife of Mr. Benjamin Willis, and daughter of Joseph May Esq. of this town.

In Weymouth, Mr. Edmund Bates, aged 26, a member of the Freshman class of Brown University.

In Brighton, Miss Eliza Winship, 19.

In Salem, Mrs. Lydia, wife of Mr. William Deane, and daughter of Mr. William Rotch of Newbedford.

In Vinalhaven, Maine, Mr. Loring Cushing, formerly of Marshfield, Mass, 107.

At sea, on board brig Monitor of Kennebunk, Mr. John E. Dewey a native of R. I.

TRACTS.

JUST published at the CHRISTIAN REGISTER Office, No. 47, Marlboro'-street, "*Testimonies of* DR. WATTS *in favour of Christian Charity and Religious Inquiry.*" Price 25 cts. per dozen, 2 dollars per hundred.

Also just published and for sale as above, "Objections to Unitarian Christianity considered." Three thousand copies of this popular little tract, were sometime since published at this office, and were all sold in the course of a few weeks. The exceeding cheapness of that edition arose from the circumstance that it was printed with the same type, without alteration, with which the article was inserted in the Christian Register. The present edition is offered for two dollars per hundred. For smaller quantities than a hundred, the price will be increased. To tract societies who purchase a thousand, or any number over five hundred, a discount of ten per cent will be made from the hundred price.

Gospel Advocate.

JUST published by JOSEPH W. INGRAHAM, Franklin Avenue, Court-Street—The *Gospel Advocate* for March, 1822.

—CONTENTS.—

Theological.—On the importance of a general view of the church.—On the neglect of public worship.—Mr. Webster's discourse.—On religious controversy, version of psalm cviii.—Sermon, No. XII. on Psalm cxlv. 1, 2. The propriety and utility of the daily service of God.—Prayers from the Jewish Liturgy, used in the time of our Saviour.—Poetry; extract from the Messiah, translated from the original German of Klopstock (continued from p. 70.)

Religious Intelligence.—New-York; 32d Annual Convention.—Account of the Missionary Institution at Basle.

Obituary.—Mr. John Temple Palmer.—Consecration of Trinity Church, New-York, and Obituary notice of Rev. Joseph Turner.

Mr. Worcester's Discourse.

JUST published by Cummings & Hilliard, a Discourse delivered before the Boston Society of the New Jerusalem, by THOMAS WORCESTER.

C. & H. have also for sale a few copies of "*The Tale of a Box.*"

New, Cheap, and Interesting Tracts.

JUST published, and for sale by CUMMINGS & HILLIARD, No. 1, Cornhill, and by other agents of the *Publishing Fund*, on a good paper, with a clear type and neatly covered—

JAMES TALBOT—an original tale—price 6 cents—ADVANTAGES and DISADVANTAGES of DRUNKENNESS—do. 3 do.—ELLENOR MORLAND, a tale, do. 3 do.—THOMAS DORMER, do. do. 3 do.

These will be followed by a succession, original and selected, and subscribers to the fund, and the friends of practical religion generally, are respectfully requested to aid the operations of the Trustees, by purchasing; which will not only promote the circulation of Tracts already printed, but furnish means to increase the number of these useful pamphlets.

Christians who are in the habit of purchasing Tracts for gratuitous distribution, are invited to examine this series.

The covers of each contain notices of works calculated to promote the growth of pure religion and sound morality. Jan. 3.

Slave Trade.

OLIVER EVERETT, has for sale, No. 6, COURT-STREET,

A REPORT of the Case of the JEUNE EUGENIE, determined in the *Circuit Court of the United States*, for the First Circuit at Boston, December, 1821. With an Appendix. By WM. P. MASON, Reporter.

In the above case the ORIGIN of the Slave Trade and the PRESENT STATE of it, through the World—and the LAW applicable to it, whether MUNICIPAL, or NATIONAL, is fully discussed and considered.

NORTON'S SERMON.

LATELY published, and for sale at 47, Marlborough Street, corner of Franklin-Street—*The duty of religious toleration, mutual sympathy, and fellowship, among Christians of different denominations*, exhibited in a SERMON, delivered at Weymouth, on a peculiarly interesting and important occasion, by JACOB NORTON, Pastor of the North Church and Society in said town.—Published by request.

"*Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye.* Jesus Christ.

A man that is an heretic, after the second admonision, reject. Apostle Paul.

THE ADMINISTRATORS ON THE ESTATE OF

EDWARD COTTON,

OFFER FOR SALE, AT

NO. 47, MARLBORO'-ST. CORNER OF FRANKLIN-ST.

A GENERAL Assortment of BOOKS in the various branches of Literature, and a great variety of Stationary and Fancy Articles; including Writing Paper, Drawing Paper, Quills, Inkstands, Rodgers' and others' best Pen, Pocket, and Desk Knives, Globes, Mathematical Instruments, Water-colours, Pencils, Ladies' and Gentlemen's Pocket-Books, Thread-Cases, and Purses, Gold Borders, Visiting Cards, Durable Ink, and every article in the Stationary Line, of the best quality and at reduced prices. COUNTRY TRADERS, and those who wish to obtain supplies for Schools, Academies, or Libraries, will find it to their advantage to call.

Nov. 16.

Mr. Brooks' Address.

JUST published, and for sale by *J. W. Burditt*, Court-st. and by Messrs. *Cummings & Hilliard*, No. 1, Cornhill, "*An* ADDRESS delivered before the *Hingham Peace Society*, Dec. 6, 1821, by CHARLES BROOKS, minister of the third church in Hingham."

Dec. 28.

POETRY.

From the Ontario Repository.

MELANCHOLY THOUGHTS.

Sperat infestis ————————
———————— *bene preparatum*
Pectus. HORACE.

DEDICATED TO THE AUTHOR'S EARLY FRIENDS.

FRESH in the gay career of dawning life,
What magic visions burst upon my view!
Woe had not marr'd the prospect—want and strife
Were all unfelt; or if at times I drew
Some pictur'd ill, its dark repulsive hue,
Like night departed; for the earth was still
To childhood's musings, beautiful and new,
No cloud of sorrow came its breeze to chill,
No deadly blast to wither and to kill!

The Heavens were bright above me, and beneath
The sweet untrodden flowers of nature smil'd;
And on I went, disporting Fancy's wreath.
Cheer'd by the beauteous charmer; and beguil'd
To haunts of peace, pure, blooming, undefil'd,
Where Love could riot in elysian rest,
Far, far beyond mirth's midnight orgies wild;
And clasping some young seraph to its breast,
Drink the warm, sinless raptures of the breast.

At morn, upon my pillow, not a tear
Could friendship trace—there bloom'd the rose of joy,
Like songs of forest bird's, that carol'd near,
My voice the dawn preceded—a gay boy,
I wist not woe such music could destroy;
From morn to noon-day, and to night I sung,
Without a care to trouble or annoy.
And when my hand across the lyre I flung.
Too partial love gave audience as it rung.

When thro' my breast the trance of slumber stole,
Repose unbroken lent to life new play;
Each wearied sense forgot its soft control,
To wake more buoyant, and revive more gay.
All, all was mild composure where I lay—
For hope maternal with endearing heed,
Lean'd o'er my couch, and long would fondly stay,
Intent the thoughts of filial joy to read,
While forth they rush'd with wild impetuous speed.

And fortune's ray, to friendship's smile allied,
Pour'd the enamel'd path of life along,
As blithely on to happiness I hied,
My teacher Virtue, my companion Song:
My first best guide, the mightiest of the strong,
That Power unseen, of all-pervading glance,
Who wrote man's doom eternal ages back,
And bade him up to yonder bright expanse
Soar from the wildering mazes of his track.

I knew not—deem'd not—scenes so blest, so bright,
Could only yield an evanescent beam,
That joys like mine could vanish into night
Fast as the blazing meteor's transient gleam—
Or if they went—that life could ne'er redeem
Those lov'd illusion's of my youthful pride—
But now their fairy sweets as fading seem,
As twilight shadows that to darkness glide,
Or ocean zephyrs dying o'er the tide!

'Tis well—that Being, who in mercy gives,
In boundless wisdom too, can take away—
His arm sustains the lowliest wretch that lives,
Embracing worlds within his wide survey,
Stern if they yield not, pleas'd if they obey;
'Tis well—tho' life's allurements all recede,
There is a beacon of unearthly ray,
Thro' time's dark labyrinth of woe to lead,
And cheer the trembling rebel in his need.

A few brief years of gladness hurried on,
And all was lovely, luminous and pure,
Hope hail'd new bliss at each returning dawn,
And every day found boyhood more secure,
Sublimer scenes unfolding to allure—
Fame's laurel-wreath, and beauty's myrtle-crest
While joy, of long duration, all too sure,
Saw not the storm collecting to molest,
Nor heard the thunder booming o'er its rest.

It came, with fearful suddenness, it came,
The deadly siroc—the consuming gale,
Impoverish'd fortune own'd its withering flame,
And weeping *orphanage* was heard to wail—
Death link'd at last to ruin, prov'd how frail
Had been my web-work visions of delight,
That, like the bubbles sparkling in the trail
Of some fair galley, gliding in its might,
Glitter'd awhile—then faded from my sight.

Yes, the paternal circle, where my youth
Had tasted transport, and enjoy'd repose—
That home of tenderness, affection, truth,
Became the dark abode of many woes.
Health from my feverish cheek withdrew her rose,
And left the hectic glow of anguish there—
The lamp of life seem'd burning at its close—
But Friendship sooth'd me, with her angel care,
And bade disease its ravages forbear.

Alas! I woke from illness, but to gaze
On fortune's ruins scatter'd idly round,
The world appear'd one dark impervious maze,
Where pleasure languish'd, disappointment frown'd,
And death's cold frosts the loveliest verdure crown'd;
Methought all human beings shunn'd me then,
Consign'd to bitter solitude profound—
That e'en the famish'd wolf within her den,
Look'd on my griefs more merciful than men.

Yet, there were those whose sympathetic power
Could cheer me still—(for well I knew their worth)
Within the walls where infancy's first hour
Was spent in gay rejoicing at my birth—
There, many an interval of holy mirth,
Pass'd e'er I broke from childhood's sheltering dome,
To go my way unfriended on the earth
Without a guide, where nature's children roam,
Want my associate, and the world my home.

O never, never, can my soul forget,
The hour of parting with that much-lov'd few—
The quivering lip, pale cheek, and eyes all wet,
The fond caress—the eloquent adieu,
That seem'd my lingering footsteps to pursue—
O never can I think with unconcern,
Of love so fervent, tenderness so true,
But thought shall aye in fond remembrance burn
To greet such feeling with a glad return.

Dark was that day of separation—still
My heart recurs in sadness to the scene,
Dark—for I left a kindred bosom ill—
Stung by disease, that bosom long had been:
Yet tho' in hopeless languishing—serene
My young and faded relative appear'd,
And when I press'd her burning cheek, her mien
Proclaim'd a soul by hope celestial cheer'd—
She wept *my* perils—*they* were all she fear'd.

He, he, who feeds young ravens when they cry,
Will not desert her, for to him she gave
Full many a silent tear, and secret sigh
In penitential grief—his arm can save
That young unsullied maiden from the grave—
God, be thou merciful to her, to me,
But should the deadly storm around us rave,
To life's extinction—let our refuge be
In yon bright world with angels and with thee.

ADRIAN.

MISCELLANY.

From the New-York Statesman.

THE WESTERN LAKES.

South America is not more distinguished for its magnificent mountains than North America for its immense inland fresh-water seas. There is, however, this difference in favour of the northern continent—that its lakes, instead of opposing almost insurmountable barriers to commercial and social intercourse, afford the greatest possible facilities both for travel and transport, *twenty* miles by water, being equivalent to *one* mile by land. It is not the least remarkable circumstance in the character of the northern lakes, (any one of which *alone* would, in any part of the world, be considered an interesting object and a great convenience) that by their arrangement and *connexion* they form *one great whole*. True it is that the cataract of Niagara interrupts navigation, and, in this respect, divides by an impassable gulf, Lake Ontario from the Upper Lakes. But nature has, perhaps, fully compensated for this commercial disadvantage, by displaying one of her sublimest spectacles. Who that has seen Niagara could indulge a wish that its cataract had been levelled in order that his bark might glide in safety from Erie to Ontario.

From Buffalo, at the east end of Lake Erie, it is 350 miles, (by canal) to Albany, and 150 miles farther, (by the Hudson) making in all 500 miles, to the city and harbour of New-York. This distance can be travelled in five days with ease, as soon as the grand canal is finished; and the year 1825, will commence this new and proud era in the annals of New-York commerce.

From Buffalo, (west through Lake Erie 270 miles, and up the strait north 20 miles) is a distance of 290 miles to Detroit, regularly navigated by a good steam passage boat—from Detroit, proceeding northward, it is five miles to Lake St. Clair—30 miles across it—35 miles more through the river, and to the Lake Huron—crossing the middle of this fine lake 250 miles to point *De Tour*—then up the river 45 miles to the Sault St. Mary, and 15 miles further to Point Iroquois, at the south-east corner of Lake Superior—and thence to the the Fond Du Lac and River St. Louis, at the west end of Lake Superior, is 430 miles—making 1500 miles from Buffalo, or 2000 miles from the city of New-York—on a pretty direct course, and all good navigation with the exception of a very few miles at the Sault St. Mary.

From point *De Tour* west 40 miles to Mackina—thence through Lake Michigan, south to Chicago 400 miles. From Mackina to Fox River, at the south end of Green Bay it is 300 miles, making a further addition of several hundred miles to the *direct* voyage outward, to say nothing of the bay and river coast which are very extensive. It is an extraordinary geographical fact, established by the concurrent testimony of all intelligent travellers, that the waters of Chicago River (12 miles up from its entrance into Michigan) often intermingle with those of the Illinois—thus affording a passage by a natural canal, for boats from the St. Lawrence to the Mississippi—that the portage between these waters is seldom over 8 miles, and that it never (even in the driest seasons) exceeds 30 miles.

But to return to the Lakes—it may be interesting to look at their relative extent, elevation, &c.

1. The Ontario is 180 miles long—10 miles wide—500 feet deep; and its surface is computed at 281 feet above the tide water at Three Rivers, 270 miles below Cape Vincent.
2. The Erie is 270 miles long—60 miles wide—120 feet deep, and its surface is ascertained to be 565 feet above tide water at Albany.
3. The Huron is 250 miles long—100 miles average breadth, 900 feet deep, and its surface is near 595 feet above tide water.
4. The Michigan is 400 miles long—50 miles wide, depth and elevation the same as the Huron.
5. Green Bay is about 100 miles long—20 miles wide—depth unknown—elevation the same as the Huron and Michigan.
6. Lake Superior is 480 miles long—100 average width—900 feet deep, and its surface is 646 feet above the tide water.

Hence it is easy to calculate that the bottom of Lake Erie is not as low as the foot of Niagara falls; but the bottom of each of the other lakes, it will be observed, is lower than the surface of the ocean—thus:

Ontario is	289 feet	Below the surface of tide water.
Huron and Michigan	305	
Superior	253	

From the Ohio Moral Advocate.

ANECDOTE.

The following anecdote is related of General ———. He was engaged on a tour to the northwest, some time since the late war, for the purpose (among other objects) of selecting and obtaining from the Indians a site for a military post. He was attended by a small party, and they were unarmed. Before he had succeeded in his object, the Indians conceived a design of murdering him and his party, and they accordingly fixed the time for carrying their purpose into execution. A trader who resided on the spot, communicated the plot to the General, and proposed, as the only possible chance of escape, that he should take shelter in his house, supposing that he might perhaps have interest with them sufficient to keep them from breaking into his house to perpetrate the intended massacre.—The General received the intelligence—his own observation of the countenance and movements of the Indians left him no room to doubt its correctness—but he was unwilling to accept the offer of the trader. He thought it would derogate from the character he had obtained, to leave his tent and take shelter in a private house. His situation was perilous.

The hour had almost arrived, and there was no possibility of escape or defence. In this extremity he determined on a bold experiment.—With the aid of the trader, though not without difficulty, he succeeded in collecting the chiefs in council, but their menacing countenances gave evidence of the determination they had formed. At that critical moment, the assembly exhibited a most interesting scene.

The General with his little handful of men, all unarmed, in the heart of the Indian country, was surrounded by many times their own number of Indians determined on the work of death, equipped for the horrid purpose, and waiting only for the signal of onset.

The General arose with composure. He told them the object of his visit—that their happiness was also contemplated—that he came among them as brothers. He had brought no forces, nor even arms with which to defend himself. You see, said he, I have nothing but this, stretching out his hand with his cane. He reminded them that he was in the midst of their people, and he looked to them for protection. They had listened with increasing attention to his discourse thus far. But here they would no longer remain in silent attention. They leaped from their seats, and rushing to him with all the ardour of friendship, they caught him to their arms, hugged him, gave him every assurance of protection, and during his stay among them, fully realized their promises.

The result of this affair was highly creditable to the parties. But the principal object of introducing it here, is to illustrate the practical effects of pacific measures.

Had the American officer considered himself in a situation to make a show of defence, he would have felt himself bound by the maxim of his profession to have assumed the attitude of defiance. An engagement would have been the natural consequence, perhaps a number of lives lost, and the final result difficult to be even conjectured. But he convinced them that he had no hostile designs—that he was unprepared, and even at their mercy. The success was complete. His safety did not depend on being prepared to chastise aggression. The officer alluded to is very respectfully requested to correct any misstatement which may have been made. It is due to himself and the public to give his name, but it has been suppressed for the present, that an opportunity may be given for the editor, to receive any correction or additional information.

AGRICULTURAL.

From the Plough Boy.

Concerning Fruit Trees.

Several communications have appeared in the Plough Boy, as well as publications at Baltimore, recommending the use of Tanners' bark, round the trunk and root of trees, as a preservative against insects. In 1810, I placed round the trunks and roots of about 1000 trees of different kinds, about two bushels of tan to each tree, as an experiment: I found the trees to thrive in a very luxuriant manner for some time, but when the tan began to decay, I found several of my trees destroyed, which was caused by a white grub with a red head (known by the name of wood worm.) I then examined an apple orchard of about 200 trees, where no tan had been used, and found the trees in a much better state, very few of which were infected with the grub above mentioned.

I have made trial of about twenty different kinds of experiments, generally recommended, to save my fruit from destruction, but have found all of them to be only temporary relief from infection. I discovered that to take about two bushels of earth six inches below the surface, and throw it round the trunk and root of each tree, after clearing the old soil from the trunk down to the root, to answer as good a purpose as tan; which earth should be removed once every two years, and new earth applied as before mentioned.

I have also found, that to have a heap of stones placed on the south side of every peach tree, proved as beneficial as either earth or tan.

The only benefit derived from tan, is, that the frost remaining longer next to the trees, in the spring, than those which were not tanned, and when the weather became more settled they were more sure of crop, and the buds are not injured by frost and thaw.

I have experienced the chief destruction among peach trees is as often done in the latter part of August as in any part of the season: upon examination I have perceived the end of the peach twigs to have been stung by some insect, then to turn brown and spindle; the year following the leaves become cutled and sickly; by watching peach trees at that time of the year it may be seen that a number of black ants are to be found at the end of the twigs, which I suppose is the principal evil to which peach trees are subject.

In the spring about three or four days after the frost is out of the ground, you may find some of the white grub at the root of peach trees, commonly secreted under the gum; which may be remedied in the following manner: by clearing the earth from about five or six inches below the surface, scrape the gum off, and apply dry ashes to the wound.

The best remedy that I have been able to discover for plum trees, is to place a quantity of oyster or clam shells round the roots, and every spring, as soon as the frost is out of the ground, to pour about two quarts of water at the root, which water is taken from ten gallons prepared in the following manner, in which one ounce of corrsosive sublimate of mercury had been dissolved; this water is also good for peach trees if applied at the roots during the summer.

I think it necessary to caution those who may feel disposed to make use of this water, that it is possessed of poisonous qualities, and therefore should not be put in any wooden vessel, except it is kept expressly for that purpose. P. L.

NEW HYMN BOOK.

IN the press, and will shortly be published, a SECOND EDITION of "A Collection of PSALMS and HYMNS for Social and Private Worship."

It will be printed on STEREOTYPE plates, formed from an entirely new type of the size of the first edition. An INDEX of first lines will be added.

Societies will be supplied with the above work in 18mo. on paper of a fair quality, at 25 cents a copy in sheets, or at 40 cents, well bound in sheep and lettered; or in 12mo. at 37 1-2 cents in sheets, and 56 1-4 cents in sheep, lettered, &c.

Extract from the notice of this work in the Christian Disciple, No. 13.—"We consider it as the best collection, upon the whole, of which we have any knowledge, and think it exceedingly desirable that it should be introduced to the worship of our churches in this town and vicinity." After some remarks upon Belknap's Collection, the editors observe, "We hope that those who feel an interest in this most delightful part of religious service, will be led to think of the expediency of a change: and now that they have a book of precisely the character they could desire, will not hesitate to adopt it."

Extracts from the Unitarian Miscellany, No. 8, for *August*, 1821.—"Few scenes of life, few states of mind or of character, can be imagined for which may not be found in this selection an appropriate hymn. Instead of a body of systematic and sectarian divinity, the compiler has given us the divinity of the scriptures, with a comprehensive and admirable system of the moral and religious duties." "The great variety of sources from which he has drawn, affords sufficient testimony that he was not confined in his researches; and from the specimens we have had occasion particularly to examine, we have no doubts, that from all these sources he has been judicious and discriminating in his selections. In the collection are contained more than one hundred hymns, which have never before been published in any collection in this country." "On the whole, we consider the collection as possessing in a very high degree every essential qualification for a work of this kind. There is no reason to ask whether a better one cannot be made. This is good enough. Those Unitarian Societies, especially, which have not yet agreed in adopting a book in accordance with their religious opinions and feelings, may now be supplied with one admirably suited to their wants."

Extracts from the Review of the work in the Christian Disciple, Vol. III. Art. X.—"Nor do we know of a Hymn Book, which we think better adapted to serve the ends of worship. It contains a convenient number of pieces, selected very judiciousiy from a great variety of authors. It embraces a large circle of subjects, and thus seems to furnish something appropriate to all the feelings and topics which belong to religious service. The whole style of its poetry is pure and elevated." "It is pure not only in its style and strain of feeling, but in doctrine. There is not a vestige of sectarianism in it."

See also some remarks lately published in the Salem Gazette, under the head of "Sacred Poetry."

Address Messrs. CUMMINGS & HILLIARD, Boston, or E. BLISS and E. WHITE, New-York.

March 1.

ANOTHER NEW HYMN BOOK.

LATELY published, and for sale at 50 cents each, or by the dozen, "A Selection of Hymns and Psalms, for social and private worship."

The following favourable notice, is from a review of this work in the Christian Disciple, Vol. iii. Art. ix.

"It favours no party views in religion, is free from all narrowness and extravaganee, and the style of its poetry is chaste and dignified. The pieces are well selected, in suitable variety, from the best authors, and arranged with great judgment and care. They are in number but three hundred and thirty-two; and yet, it is believed, these will be found adequate to the wants of any assembly of Christian worshippers. They are divided into four parts: the first, containing those which are for the introduction of public worship; the second those of general prayer and praise; the third, such as are adapted to the particular subjects of discourses; and the fourth, those that are to be used on particular occasions: a few others are subjoined for the close of public worship. Under the third division, which, of course, embraces the greater part of them, a very exact order is observed; and a running title at the head of each page informs us how far each subject extends. Thus it requires no previous examination and study to be able to turn at once to a hymn of whatever kind is desired. No one will have to look in vain for an appropriate one, and an exceptionable one, we believe, is scarcely to be found in the book. The compiler, Mr. Dabney, has had his attention fixed for a great while on this design, which he has accomplished so well; and if the labour devoted to it shall prove to be of pecuniary profit to him, that the religious community will receive its own better profit we feel quite confident. His volume is so small and plain, and at the same time of the most perfect neatness, that it may perhaps find its way where the more expensive collection of New-York could not be introduced without difficulty."

The above work was printed by Messrs. Flagg & Gould, Andover, to whom all orders may be addressed.

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